

THE LATTER-DAY SAINTS'

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OREGON AND CALIFORNIA.

*Extracted from the Narrative of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

August 16.—Crossing the river, here about 400 feet wide, by a very good ford we continued to descend for seven or eight miles on a pleasant road along the right bank of the stream, of which the islands and shores are handsomely timbered with cotton-wood. The refreshing appearance of the broad river, with its timbered shores and green wooded islands, in contrast to its dry sandy plains, probably obtained for it the name of Green river, which was bestowed on it by the Spaniards who first came into this country to trade some 25 years ago. It was then familiarly known as the Seeds-ke-dée-agie, or Prairie Hen (*tetrao urophasianus*) river; a name which it received from the Crows, to whom its upper waters belong, and on which this bird is still very abundant. By the Shoshonee and Utah Indians, to whom belongs, for a considerable distance below the country where we were now travelling, it was called the Bitter Root river, from the great abundance in its valley of a plant which affords them one of their favourite roots. Lower down from Brown's hole to the southward, the river runs through lofty chasms, walled in by precipices of red rock; and even among the wilder tribes who inhabit that portion of its course, I have heard it called by Indian refugees from the Californian settlement the Rio Colorado. We halted to noon at the upper end of a large bottom, near some old houses, which had been a trading post, in latitude 41 deg. 46 min. 54 sec. At this place the elevation of the river above the sea is 6,230 feet. That of Lewis's fork of the Columbia at Fort Hall is, according to our subsequent observations, 4,500 feet. The descent of each stream is rapid, but that of the Colorado is but little known, and that little derived from vague report. Three hundred miles of its lower part, as it approaches the Gulf of California, is reported to be smooth and tranquil; but its upper part is manifestly broken into many falls and rapids. From many descriptions of trappers, it is probable that in its foaming course among its lofty precipices it presents many scenes of wild grandeur; and though offering many temptations, and often discussed, no trappers have been found bold enough to undertake a voyage which has so certain a prospect of a fatal termination. The Indians have strange stories of beautiful valleys abounding with beaver, shut up among inaccessible walls of rock in the lower course of the river; and to which the neighbouring Indians, in their occasional wars with the Spaniards and among themselves, drive their herds of cattle and flocks of sheep, leaving them to pasture in perfect security.

The road here leaves the river, which bends considerably to the east; and in the afternoon we resumed our westerly course, passing over a somewhat high and

broken country; and about sunset, after a day's travel of 26 miles, reached Black's fork of the Green river—a shallow stream, with a somewhat sluggish current, about 120 feet wide, timbered principally with willow, and here and there an occasional large tree. At three in the morning I obtained an observation of an emersion of the first satellite of Jupiter, with other observations. The heavy waggons have so completely pulverized the soil, that clouds of fine light dust are raised by the slightest wind, making the road sometimes very disagreeable.

August 17.—Leaving our encampment at six in the morning, we travelled along the bottom, which is about two miles wide, bordered by low hills, in which the strata contained handsome and very distinct vegetable fossils. In a gully a short distance farther up the river, and underlying these, was exposed a stratum of an impure or argillaceous limestone. Crossing on the way Black's fork, where it is one foot deep and forty wide, with clear water and a pebbly bed, in nine miles we reached Ham's fork, a tributary to the former stream, having now about sixty feet breadth, and a few inches depth of water. It is wooded with thickets of red willow, and in the bottom is a tolerably strong growth of grass. The road here makes a traverse of 12 miles across a bend of the river. Passing in the way some remarkable hills, 200 or 300 feet high, with frequent and nearly vertical escarpments of a green stone, consisting of an argillaceous carbonate of lime, alternating with strata of an iron-brown limestone, and worked into picturesque forms by wind and rain, at two in the afternoon we reached the river again, having made to-day 21 miles. Since crossing the great dividing ridge of the Rocky Mountains, plants have been very few in variety, the country being covered principally by *artemisia*.

August 18.—We passed on the road, this morning, the grave of one of the emigrants, being the second we had seen since falling into their trail; and halted to noon on the river, a short distance above.

The Shoshonee woman took leave of us here, expecting to find some of her relations at Bridger's fort, which is only a mile or two distant, on a fork of this stream. In the evening we encamped on a salt creek, about fifteen feet wide, having to-day travelled 32 miles.

I obtained an emersion of the first satellite under favourable circumstances, the night being still and clear.

One of our mules died here, and in this portion of our journey we lost six or seven of our animals. The grass which the country had lately afforded was very poor and insufficient; and animals which have been accustomed to grain become soon weak and unable to labour, when reduced to no other nourishment than grass. The American horses (as those are usually called which are brought to this country from the States) are not of any serviceable value until after they have remained a winter in the country, and become accustomed to live entirely on grass.

August 19.—Desirous to avoid every delay not absolutely necessary, I sent on Carson in advance to Fort Hall this morning, to make arrangements for a small supply of provisions. A few miles from our encampment the road entered a high ridge, which the trappers called the "Little Mountain," connecting the Utah with the Wind river chain; and in one of the hills near which we passed I remarked strata of a conglomerate formation, fragments of which were scattered over the surface. We crossed a ridge of this conglomerate, the road passing near a grove of low cedar, and descended upon one of the heads of Ham's fork, called Muddy, where we made our mid-day halt. In the river hills at this place, I discovered strata of fossiliferous rock, having an *oolitic structure*, which, in connexion with the neighbouring strata, authorize us to believe that here, on the west side of the Rocky Mountains, we find repeated the modern formations of Great Britain and Europe, which have hitherto been wanting to complete the system of North American geology.

In the afternoon we continued our road, and, searching among the hills a few miles up the stream, and on the same bank, I discovered, among alternating beds of coal and clay, a stratum of white indurated clay, containing very clear and beautiful impressions of vegetable remains. This was the most interesting fossil locality I had met in the country, and I deeply regretted that time did not permit me to remain a day or two in the vicinity; but I could not anticipate the delays to which I might be exposed in the course of our journey—or, rather, I knew that they were

many and inevitable; and after remaining here only about an hour, I hurried off, loaded with as many specimens as I could conveniently carry.

Coal made its appearance occasionally in the hills during the afternoon, and was displayed in rabbit burrows in a kind of gap, through which we passed over some high hills, and we descended to make our encampment on the same stream, where we found but very poor grass. In the evening, a fine cow, with her calf, which had strayed off from some emigrant party, were found several miles from the road, and brought into camp; and as she gave an abundance of milk, we enjoyed to-night an excellent cup of coffee. We travelled to-day 28 miles, and, as has been usual since crossing the Green river, the road has been very dusty, and the weather smoky and oppressively hot. *Artemisia* was characteristic among the few plants.

August 20.—We continued to travel up the creek by a very gradual ascent and a very excellent grassy road, passing on the way several small forks of the stream. The hills here are higher, presenting escarpments of parti-coloured and apparently clay rocks, purple, dark red, and yellow, containing strata of sandstone and limestone with shells, with a bed of cemented pebbles, the whole overlaid by beds of limestone. The alternation of red and yellow gives a bright appearance to the hills, one of which was called by our people the Rainbow hill; and the character of the country became more agreeable, and travelling far more pleasant, as now we found timber and very good grass. Gradually ascending, we reached the lower level of a bed of white limestone, lying upon a white clay, on the upper line of which the whole road is abundantly supplied with beautiful cool springs, gushing out a foot in breadth and several inches deep, directly from the hill side. At noon we halted at the last main fork of the creek, at an elevation of 7,200 feet, and in latitude, by observation, 41 deg. 39 min. 45 sec.; and in the afternoon continued on the same excellent road, up the left or northern fork of the stream, towards its head, in a pass which the barometer placed at 8,230 feet above the sea. This is a connecting ridge between the Utah or Bear river mountains and the Wind river chain of the Rocky Mountains, separating the waters of the gulf of California on the east, and those on the west belonging more directly to the Pacific, from a vast interior basin whose rivers are collected into numerous lakes having no outlet to the ocean. From the summit of this pass, the highest which the road crosses between the Mississippi and the Western ocean, our view was over a very mountainous region, whose rugged appearance was greatly increased by the smoky weather, through which the broken ridges were dark and dimly seen. The ascent to the summit of the gap was occasionally steeper than the national road in the Alleghanies, and the descent, by way of a spur on the western side, is rather precipitous, but the pass may still be called a good one. Some thickets of willow in the hollows below deceived us into the expectation of finding a camp at our usual hour at the foot of the mountain; but we found them without water, and continued down a ravine, and encamped about dark at a place where the springs again began to make their appearance, but where our animals fared badly; the stock of the emigrants having razed the grass as completely as if we were again in the midst of the buffalo.

(Continued in our next.)

ADDRESS TO THE SAINTS IN SCOTLAND.

Dear brethren and sisters,—You have learned by the last STAR of my arrival again in this country according to previous appointment, and the same being renewed by the presidency of the churches in this land, I am to take the oversight of the conferences in Scotland. I feel to some extent the weight of such a charge, and am aware of the diligent perseverance required to do justice to the same; but I flatter myself from the little experience the last four years has put in my possession,

connected with your prayers and united assistance, we may be able to accomplish a work that will not rank among the least in the pages of history.

Let no brother or sister consider themselves exempt from duty, all have a work to do, a duty to perform in the work of the last days; let none stand aloof, but on the contrary, let every person fill their own station and fill it well, then will the work committed to our charge progress and effect much restoration.

We live in an age big with events, at once pleasing and tremendous; the last act of the great stage (the world) has commenced, and we are the actors. Adam, Enoch, Abraham, Moses, Jesus Christ, yea, all the prophets and apostles, with the spirits in prison, and our martyred brethren in the last days are our spectators, who wait with anxious joy for the conclusion of the performance, when the crash of nature will fill immensity with applause. Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is now set down at the right hand of the throne of God. The work we are engaged in embraces not only the present, but the past and the future; it not only concerns us, but our progenitors, and our children for ever; lethargy, a fall, or, may I not venture to say, a false step on our part may hurt, if not ruin, the interests of both, and throw a barrier between them and immediate exaltation in the kingdom of God; perseverance, humility, fortitude, and a faithful heart ought to be the most prominent characteristics of our nature; perseverance, by which we may progress from faith to faith by the spirit of the Lord, thus subduing every evil tendency in the animal formation of the body, every lustful desire of the flesh moderating the excesses of the appetite, and of the adorning of the frame, and so create not only a fund of intelligence, but a fund of silver and gold, which will enable you to gather with the people of God according to his commandments; humility, by which a perfect submission to the council and teachings of our superiors is cultivated, for this is as necessary and essential to our salvation as baptism for the remission of sins, or any other ordinance in the house of God. Let no man presume to dictate to his leader except in a proper manner. A president has his two counsellors, they may dictate and prompt him, or lay their views before him on all subjects, pertaining to the welfare of the kingdom of God; neither is it the prerogative of the president to undervalue in the least the counsel of his counsellors, or to act without it in things pertaining to the kingdom, inasmuch as they remain faithful to him. Let humility be the leading virtue, from the president down to the least member; humility is the sun of the soul, it is the master virtue, the mirror which reflects the light of truth and illuminates every other virtue which without it could not shine, and makes us acceptable to God and angels. Fortitude to endure the contradiction of sinners, the finger of scorn, a blasted name, and the spoiling of our goods; the martyrdom of our beloved leaders, and a thousand other evils which come upon us for righteousness sake, it is our province to endure while the wicked rule, and to dash them to pieces like a potter's vessel when we have overcome; let us therefore endure until "vengeance" which is the Lord's "shall be repaid."

A faithful heart is the diamond of the soul, and without which you cannot enter into the presence of God. Is their a trait in the character more despicable and mean, more hurtful to the cause of God and man, more despised and hated by God and angels, more shunned and guarded against by prophets and apostles, and by all holy men, than an unfaithful heart; the most profligate and profane despise it, it is an enemy to every cause whether good or evil. The psalmist says "the secret of the Lord is with the righteous." A faithful heart is one of the greatest characteristics of a good man; let us cultivate this virtue, it is the impregnable stronghold of the soul; let us learn to be faithful to one another in matters of little or no importance, and thus prepare and fortify ourselves for things of startling interest to us and all connected with us by the ties of nature, or *vice versa*, let us not forget how great is our calling. Brethren, "God hath made known unto us the mystery of his will according to his good pleasure, which he hath prepared in himself, that in the dispensation of the fulness of time he might gather together all things in Christ both which are in heaven and which are on earth, even in him."

We are called to assist in this great work of gathering, to assist according to the means which God has put into our possession. One man is blessed with extensive powers of mind and priesthood to expound the will of God more perfectly, another is blessed with mighty faith and unshaken attachment to the cause of God—he cannot say much, but he is a pillar in the church of God, a stay and a support to those who are weak, to them a wise counsellor, a rich blessing; another is blessed with an abundance of this world's goods, and with them a charitable heart, a big soul, esteeming himself only as the steward of these things, to bless the poor, the widow, and the fatherless, to feed and cloth the servants of God and give them money, for, saith the Lord, by this shall ye know my disciples. Thus every Saint of God is blessed with some particular peculiarity, which are all necessary and will work together to bring to pass the strange act of Jehovah in these days. Let every one then cultivate the gift peculiar to himself, by doing so he will fulfil the will of heaven, and gain unto himself glory and honour. Dear brethren, while I am among you I shall act according to the spirit of this letter, taking a straight forward course in all my proceedings, having no respect for one man more than another in the line of my duty; my honour, my exaltation, my glory, and a fame unsullied to transmit to my children all depend upon the manner I acquit myself in the duties of this mission, and every other that may follow it until my work is done, which I hope to finish in triumph, saying, "I have fought the good fight, I have finished my course, I have kept the faith, there is henceforth laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

I shall soon see you and speak to you face to face, and give you such teachings as the Lord shall put into my heart; therefore, allow me abruptly to close this short and imperfect communication, signing it with my name,

G. D. WATT.

A FEW WORDS TO THE SAINTS.

We would at the present time endeavour to address a few thoughts to the Saints in the British Islands, that may be calculated to strengthen the faith of those that are weak, and to encourage all the honest hearted in their onward progress in the kingdom of God.

Amongst mankind many schemes and systems have arisen, been modelled and brought forth into existence by the genius, power of mind, or talent of the individuals by whom they have been originated, and while the authors maintained their positions and activity, continued to flourish; but when they disappeared from the theatre of action, the systems have gone down, and all that remains is their history in the records of the past. But with the kingdom of God, as restored in these last days, it cannot be thus. The slanderers of the truth, who consider Mormonism, as they term it, to have been a scheme originated by the superior craft and cunning of Joseph Smith, have long expected to see the realization of our remark above, so that if he, the leader, could only be destroyed, the whole work would fall to the ground, and merely be recorded in the history of the various fanatical and visionary absurdities that have marked the history of our race. But, we proudly ask, has such been the fact? No! It is true God has permitted his people to be tried from the beginning, and in a manner almost unexampled in the history of man, at least if we take into consideration the circumstances and professions of the times. And not only so, but many originally connected with the work have become apostates, and have exerted every energy to destroy that which they once laboured to build up. But has their hostility overthrown the church? No! And more than this, the first great human leader with his brother, after bearing a burden of persecution,

great as ever fell to the lot of man, have been murdered under circumstances the most degrading to the people and country in which the deed was perpetrated that could possibly be. Terrible was the blow to the hearts of the people of God, but did the faithful saints sink under this affliction and great bereavement? No, no! assuredly not, but with an energy increased manifold, they have risen up to renew their exertions in the cause of truth, with a full confidence that the principles they have embraced are not dependent upon the breath of man, however beloved by them, and are not to be shaken, whether an exalted brother falls by the hands of an enemy, or through failings of his own.

The principles of truth make religion an individual and personal concern, and this is the grand secret that explains the faithfulness of the Saints. By the obedience of faith the Lord himself is proved, all doubt and scepticism is removed, while the individual becomes possessed of a knowledge, that according to his faithfulness gives him power to endure and overcome. Let the Saints then reflect upon these things; let them look back continually on the history of the church, and in so doing take encouragement, and rest assured that God will never forsake his people, but uphold them in righteousness for the accomplishment of his great designs.

We have frequently intimated of late that the faith of the Saints in this country will be severely tested, but let them maintain themselves in peace, let no rash or hasty measures characterize their conduct, let their faith be mighty in the God of Israel, and deliverance shall be wrought out for all, and those things which are portentous of evil, shall be made a blessing, and the hour of adversity be cheered by the approbation of Heaven.

EDITOR.

REFLECTIONS ON THE ECONOMY AND ORDINANCES OF THE KINGDOM OF GOD.

In the economy and ordinances of God, we are much pleased with their peculiar adaptation to our every requirement, for whether aliens, or illegitimate in every sense of the word, in sickness and distress, in the last debt of nature, in all the various vicissitudes incident to mortality, we are not left disconsolate or without hope in the world; yet it is only by the strictest scrutiny and the practical use of them that we can fully appreciate the same, and derive that consolation promised unto all by a faithful attendance upon them. Some of our most learned divines have, in this enlightened day, found out that in this economy there are non-essentials; but we, as true believers of the plan of salvation, have never yet been able or had the base desire to find any such peculiarities, but are more and more pleased with the development of the many ordinances which are designed for the comfort and perfection of man. Some have boldly asserted their peculiar views of the ordinances, their object and interests—but all fall far short of realizing the absolute utility of the same, and have, upon mere speculation, advanced new theories in hopes to help on the rest of their fellow-jobbers in religion; for in this the trade is like to men who are miners, many strike veins of ore and conceive their own to be the purest, hence the darkness which covers the face of the earth, and the gross darkness which covers the minds of the people; and when we contemplate the simplicity of the means by which we are no longer counted as strangers or foreigners, but are made members of the household of faith, and numbered with Israel, and share in the patrimony of the children of God, we cannot fail to admire and rejoice as the ray of light bursts upon us; yet we never could do this unless we are fully prepared in our own minds willingly to forsake houses and lands, and fathers and mothers for the gospel's sake. Many are the vague notions of men who verily believe a change of heart is all-essential, that this will make a man a child of God, and vainly conceive they have a right to share with the children adopted into the family.

In order that we may more fully understand the meaning of the law of adoption, by which we can call God our father and claim the inheritance, we will suppose that in one town resided a man that was poor, yet blessed with a family of six boys; he is the main stay of the same. In the town adjacent resides a rich man, and he has no family; popular

rumour had given him a good name, which had also been awarded him by this poor man and his six boys, but one evening a stranger calls at the poor man's house and solicits lodgings for the night. The poor man, with feelings alive to good deeds, consents—the frugal meal is spread—after partaking of which they encircle the fire, the whole family listening with eager ears to the many enquiries of the stranger about the rich man; and after many insinuations of his austerities and rapacity, he denounces him as totally bad: the recapitulation of such things gains the feelings of the family, and they join also in their denunciation. There is a change of heart a second time—first as good, now as bad. In the morning the stranger departs, and some time after the father of the family falls sick and is brought near unto death; the rich man hearing of this, loads his mule with wine and oil, and goes forth to administer to the sick man's wants, and give unto him money also. This timely aid raises him to health and strength, and he is soon again among his family. Now then he exclaims, my heart is changed, I believe this rich man to be a good man, and so replies the six boys do we—here is a change of heart. In the course of a few days the rich man waits upon them, and desires three of the boys to leave their father's house and go with him, and become his sons by adoption; he has made no choice of which three it shall be, but leaves the matter to them. Thus consulted they all believe him to be a good man, but three reply they will stand by the old man, the other three volunteer to leave their father's house and go with the rich man—he calls in the lawyer, and by the law of the country they are his adopted sons. After a time the rich man dies, then the other brothers come to claim a share of the patrimony upon the ground of their good feelings towards him, but they could not claim one jot or tittle. Now you that are believers only in the change of heart, ask why they could not claim a share? I answer the reason is very obvious, because they had not been adopted into the family, and could not show the seal of their adoption, nor could they call with a clear conscience to the Abba, Father. Then a change of heart alone will not do, unless we receive that seal which leaves no room for doubt. Hence, then, it has been wisely ordered that when a person, an alien or stranger to the family, wishes to become a son or a daughter of God, he must abide and conform to the laws established for that adoption, which secures to them the patrimony of those who are willing to leave fathers and mothers, and houses and land for Christ's sake, and we can alone come in by the laws of adoption. How then shall we say a change of heart will alone suffice? Hence then Christ came to set at variance the domestic circle—the father against son—the mother against daughter—and a man's foes they of his own household. Had he been content to remain with his change of heart, all would be well, and he would by the world be esteemed as good; but as soon as he leaves his old father and becomes a member of the rich man's household, his former companions become his enemies, and the adoption will not comprise every individual, for it is the intention of God to take one of a family, and two of a city, that his purposes might be fulfilled. Hence then when the ordinance of baptism has been administered, to seal that adoption we are called upon to receive the laying on of hands for the purpose of receiving the holy spirit—the seal of our inheritance, and the power which gives us a claim to share the same; and God our father cannot withhold these blessings from us, because we have complied with the requisition; but yet after this there are other duties for us to attend to, in order that we may grow into a man before the Lord. We have many duties enjoined upon us, and as we are a mixed family from every tribe, nation, kindred, tongue and people; hence as far as little things will arise, and in order that we might amalgamate our feelings, the ordinance of the Lord's supper was instituted, though not for this alone, yet it forms one of the means by which we not only remember our Saviour and his sufferings, but also realize the blessings promised us in the Book of Doctrine and Covenants, section 19.

Some persons may now be found who assert that this ordinance is non-essential; and the scripture, from an ignorance of its true meaning, is perverted to sustain the dogma that Christ shed his blood for the remission of the sins of the whole world, consequently they say there is no need of anything else. "We are made free from sin by the blood of Christ, which cleanseth from all sins;" but to this I am opposed, as not being strictly true, because he did not die for our own individual sins, not knowing whether we would commit any, and therefore could not die for sins never committed. I am willing to allow he died for the sins of the world—that is the original sin of man—to remove which it required the shedding of blood; hence then by so doing, circumcision, nor uncircumcision, availeth anything, but a new creature, and children had no longer any need of circumcision, for of such is now the kingdom of heaven. Christ removed the original sin and took the curse away, and now makes man responsible for his own sins, and has provided a way for him to obtain a remission of those, namely by baptism; and by this means he is made a new creature, because he is born again—first of the water then of the holy spirit, which, as I before stated, seals his adoption in the due and faithful observance of the sacrament. We may have a foretaste of those things which shall be hereafter revealed to the faithful, but only

in proportion as we appreciate the minor or lesser ordinances can we fully comprehend the higher and more exalted ones. Experience is the schoolmaster, and he gives us practical lessons, and I am confident that if all who desire to stand in the general assembly of the church of the first born, must observe these first ordinances as much as the child needs the knowledge of A before he should be taught the last letter of the alphabet; and there are in the economy of God fundamental principles for us to learn, and the despising of these will not entitle us to the blessings of greater ones; and it is owing to ourselves whether we arrive at the fulness of the heirships we have believed and obtain the power to become the sons of God—which is the fulness, as we are called to be elders, but we are not yet in the possession of the fulness of the priesthood. We are called, but are we chosen—we are in possession of the gift of the Holy Ghost, but we have not the fulness of the power of the Holy Ghost itself. Christ promised to send “another comforter” and he should lead them into all truth, and Christ and his father would make their abode with them. Then it depends whether we become fully sons, or elders indeed, by the usefulness we put ourselves to, and how we magnify this little power we have now; it is great in proportion to the rest of the world; but what is it in proportion to that to be received? It has never entered into our hearts to conceive one tithe of the power and blessings laid up in store for those who are faithful. But I very much question whether the Holy Ghost will come and abide in an impure tabernacle, made impure either through slothfulness, uncleanness, or abominations of any kind; for if we sully or tarnish our priesthood which is an earnest of better things to come, we cannot come into a fulness, we cannot become kings and priests to God and the Lamb. Are we arbitrary, unmerciful towards repenting fellow-man? Are we governed by our passions, by whatever name they are called? Is lust active in our bosom? Are we grasping after things we have no right to, which the law of God and man forbids? Are we handling edge tools? Mind your fingers. Let us learn then that God’s eye is upon our ways, and though we move smoothly on for a while, our sins will find us out, and if we have been unfaithful over little things who will entrust us with larger ones? How can we expect to rule or sway a sceptre, or judge the world unless we first learn to govern ourselves and bring our passions and desires in subjection to the will of heaven? Paul said they were not all Israel that were called Israel. We may truly say they are not all Latter-day Saints that are called so. The day of trial is at hand, and if there ever was need of our searching ourselves and looking at the foundation of our hope it is now. The Saints in the West have had their share, and it is now near upon us. Many may fall, and if they have made the arm of man their trust it will fail. We shall be tried as gold seven times purified. We shall feel the rod for all sons received; God will chasten. We have had no troubles compared with our brethren in the West, and we ought not to let them bear the whole. We shall have a ship in Liverpool shortly, and, I ask, how glad would the Saints in California be to see a vessel coming into port laden with goods and honest men and women, as comforts for them in every form, to make up in part what they left behind; how destitute they will be, few know. If then, there ever was a time to help, now is the time; how sweet the reflection to know we have been there from the first, and assisted to lay the foundation for another temple and see it reared, as well as to learn that that law is established which shall proceed from Zion and call forth the admiration of thousands, and put a desire in their hearts to come, and say to their neighbours, come ye also and let us go up to Zion. I say, how sweet to tread her courts, to learn her laws, to consider her municipalities when our hands have helped to do it, when we have toiled with the rest to effect this—much sweeter will the rose smell when we reflect it is our own nursing that has raised it. Let us then bestir ourselves, and carefully save our money, so that at the first opportunity we may go and see Zion established according to the pattern laid down. Let us not be idle in the Joint Stock company, but pay up our shares, and inasmuch as our hearts are to do good by this means, so God will order it to bring about what we wish in righteousness before him, for He holds the hearts of all men in his hands, and He will not see his purposes thwarted and brought to nought. Let then the sound go forth. Gather together my Saints that make a covenant by sacrifice, and when we gather, clear the way before us and never look back, for it is to such God has promised the blessings. Let us not be in haste—bear patiently and make your wants known to God through Christ our Great High Priest, and he is easily touched with our infirmities, because he has passed through affliction and drank the bitter cup; so that in whatever way you are found in bondage, or wish you may have to relieve your relatives, God has promised your every wish in righteousness before him should be granted. Hence the variety of ordinances for us to attend to, and their absolute necessity—all have their place and time for proper development, and will be made manifest in proportion to our needs requiring them. Let no one repine, but be faithful and attend to the things now revealed to us for fulfilling on this side Zion, and seek not by any means to entangle ourselves with abominations of any kind. If we desire to be chosen, remember we are probationers now on trial, to see whether we will suit our Mas-

ter. We are clay in the hands of the potter; if we lay well on the wheel, and do not dictate or find fault with the shape or vessel we are made into, we shall do; but if we do not, we shall be thrown off the wheel, and put into the mill and re-ground. Let us hold faithful, though wicked men and apostates howl—persecution may be our portion, yet woe unto those who persecute, whether saint or sinner, better had they never seen the light, than, having seen it, run wilfully into darkness, aye, much better had they never been born. Our foundation will be tested, and unless we are built upon the rock it will tumble about our heads, and we be buried again in the midst of Babylon. A day of separation is at hand, let us cleave then to the ordinances of the house of the Lord—those which we do know let us ponder upon them, and when we understand them as the ground work upon which the superstructure is to be raised, and having laid a good foundation, we can then go to work, and by faith, hope, charity, long suffering, patience, temperance, godliness, virtue, chastity, and brotherly love, raise up an holy temple fit for the abode of the Holy Ghost to dwell in; and know assuredly, as the bell founder when he casts a bell, he does not immediately hoist the same to the steeple, but taps it on every side to see if it is sound, and to regulate its tone. So God taps us on every side, to prove us before we are fit for the exaltation to which we shall arrive if we are faithful. We know sweets by the opposite sour—liberty by confinement, and so our course will be a mediocrity; if wealthy, we may forget God, if poor, blaspheme; hence the cup we have to drink is prepared by an excellent cook, and the sweets and sour are so sweetly blended as, I hope, to make it palatable to all who are called to drink. Let us not wish it removed, but drink it and rejoice we are counted worthy to live, suffer, or die for the privilege of living in the last and greatest of all dispensations, a blessing which holy men of old have coveted and desired much. Let us then say we will go up to Zion the city of our God, where we can learn more of the ordinances of the Lord's house, and pray Him to give us hearts to keep them sacred, and apply them for what they were intended—our perfection.

Your servant for the gospel's sake,

DAVID C. KIMBALL.

CONFERENCE MINUTES.

TROWBRIDGE CONFERENCE.

This conference was held according to previous announcement in the chapel, Connigree, July 1st, 1846.

The meeting opened by singing and prayer at half-past seven o'clock, p.m. After singing again, the business of the conference commenced, elder J. Halliday presiding. The president laid before the meeting the items of business they would have to turn their attention to, and remarked that it was the salvation of mankind, and the building up of the kingdom of God that the Saints had in view as their object, and therefore it was very necessary that they should act with wisdom and in righteousness, on this and on all occasions. He was very happy to inform them of the present standing of the Saints in this conference, and the condition of the church. Peace and union were existing, as far as he had a knowledge, in all the branches save one, and this case would come before them; but generally the work was spreading and the Saints were rejoicing. The representation of the branches then took place as follows:—

Trowbridge—Represented by elder Halliday, contains 62 members, 1 elder, 1 priest, and 1 deacon.

Road—Represented by brother Duell, contains 12 members, and 1 deacon.

West Lavington—16 members and 1 priest.

Easterton—15 members and 1 priest.

Earle Stoke—8 members and 1 priest. These last were represented by the president, as there were no officers from those distant branches.

Total number in the conference, 111 members, 1 elder, 4 priests, and 2 deacons; 30 baptized since last conference, 1 cut off, and 2 removed.

The president observed this was a far extended conference though but small in numbers, and a large field for labour, but it lacked labourers. He would propose brother Tucker,

of Road, to be ordained to the office of priest; seconded by elder Westwood, and carried, brother Tucker stating his willingness to fulfil the office.

Voted also, that brother J. Kendall be ordained a priest in the Trowbridge branch.

Voted also, that brother J. Harding, now holding the office of deacon, which he has fulfilled diligently, be ordained to the office of priest in the Trowbridge branch.

Voted, that brother Isaac Stevens be ordained to the office of deacon in the same branch.

Several cases of transgression on the part of some of the members in the Trowbridge branch, were brought forward and dealt with accordingly. The president observed that some of these persons were examples of the evil of using the tongue too much, in tale-bearing, &c., and hoped this would prove a useful lesson to all.

Several other items of business were attended to of minor importance, and some relative to the Joint Stock Company, which is beginning to take root here.

After some valuable instructions given by the president to the brethren and sisters assembled, which we believe they will truly appreciate, the meeting closed at a late hour by prayer from the president.

JOHN HALLIDAY, President,
PHILIP M. WESTWOOD, Clerk.

BEDFORD CONFERENCE.

This conference assembled at the usual place of meeting on Sunday morning, July 12th, and was opened with due form by elder Margetts of the Leicester conference. Elder Martin then rose to make some preliminary observations respecting the business for which we had come together, and the great cause in which we are engaged.

Elder Margetts then rose to address the Saints, referring to that order and union which should exist amongst them for the advancement of their interests in the kingdom of God. He made some very excellent remarks in demonstration of the spirit of peace and union.

Elder Martin then rose and called on the elders to represent the various branches, when it appeared nine branches were represented, containing in the whole 264 members, 13 elders, 17 priests, 9 teachers, and 4 deacons; baptized since last conference, 14, removed 6.

After the branches had been represented, elder Martin made some reference to what had been done by council, and the propositions that would be set before them for consideration.

Brother Fowles proposed that brother W. W. Smith be ordained an elder in the church; seconded by brother Pembroke, and carried unanimously.

Brother Smith then made some remarks as to what should be the conduct of the servants of God, after which it was moved that brother Keetsh be ordained an elder in the church, and that brother Tinguy be ordained priest; seconded, and carried unanimously.

After the business of the conference was gone through, the members were supplied with a comfortable tea, bread, butter, and cake, which passed off to the satisfaction of all present. Preparations were then made for evening service, in which elder Margetts took an active part, at the conclusion of which two persons came forward and were baptized.

We trust that this branch of the church will shortly become in a more healthy state, that much good may be done, and that it may be our determination to act in that way by which we may receive the approbation of God in this life, and be finally saved in his kingdom, for his dear Son's sake.

ELDER MARTIN, President.
JAMES PEMBROKE, Clerk.

WORCESTERSHIRE CONFERENCE.

This conference of the Church of Jesus Christ of Latter-day Saints, met at brother James Hunting's, Earls Common, near Kimbleton, on Sunday the 12th of July at ten o'clock a.m., for the purpose of transacting the business pertaining thereto, and also for the reception of brother James Ure, who had been appointed by the general conference to preside over the Worcestershire conference.

The meeting having been called to order by elder John Smith, it was moved, seconded, and carried, that elder Thomas Smith preside over the meeting for the day. A hymn was then sung, after which elder P. M. Westwood, from Bath, engaged in prayer, at the close of which another hymn was sung.

The president then arose and gave a short address on the all-importance of the object for which they were met, hoping all would strive for one spirit, that we might all be found of one mind; and, in continuation of the remarks he made, said it would be remem-

bered that when he returned from the general conference, he stated to the Saints that there was a man of wisdom, talent, and ability appointed to come and superintend this conference, namely elder James Ure, from Sheffield, but, as he had not come, he trusted the Saints would not feel disappointed. What was the cause of his not coming he could not tell, unless it was his being a worthy man, and the Sheffield Saints not wishing to part with him; this, I doubt not, will cause you to feel further regret at his non-arrival. From what appeared in the *Star* you were led to believe he would have been here, but I have lately received a few lines from the presidency in Liverpool which he purposed reading to them previous to the closing of the conference. We will now proceed to business, and the first to be attended to will be the representation of the branches, which were given in the following order:

Earls Common—Represented by elder John Smith, contains 49 members, 3 elders, 4 priests, 1 teacher, and 1 deacon; baptized 2, and cut off 1 since last quarterly conference. The Saints in this branch are generally in good standing, love and union prevailing. There is a prospect of a work being done in different places where the brethren have been preaching, some six or seven miles distant, where a good hearing has been obtained; there are also one or two places where the inhabitants have opened their houses for preaching, and I have no doubt, if they could be attended to, that soon some souls might be brought into the fold of Christ, one having been baptized already.

Flyford Flavel—Represented by elder Wheeler, contains 28 members, 1 elder, 2 priests, 1 teacher, and 1 deacon. The Saints in this branch are in good standing, and rejoicing in the work of the Lord.

Pixvin—Represented by elder Ruff, contains 22 members, 2 elders, 2 priests, and 1 teacher.

Ucking Hall—Represented by elder Wiltshire, contains 15 members, 1 elder, 1 priest, 1 teacher, and 1 deacon; baptized 4, received by letter 1, cut off 1. The Saints are in good standing and rejoicing in the truth. This is a large field of labour that has not as yet been well-warned. We have been preaching in the neighbouring villages, and in some places they hearken with attention, in others they persecute, unwilling to hear.

Worcester—Represented by elder Williams, contains 29 members, 1 elder, 2 priests, and 1 teacher. The Saints are striving to do the will of God, and are mostly united; but the people do not come to the room to hear the preaching, as there seems to be a great spirit of prejudice in Worcester—not against the doctrine of the Saints, for people do not know much about it, but because the ministers of the town have well-warned the people against us, being as we are, almost everywhere spoken against.

Crosnoay Green—Represented by priest Knight, contains 19 members, 2 priests, and 1 teacher. The Saints in this branch are in good standing, and rejoice in the great work of God. There is a prospect of a work being done in that region, there being a large tract of country and one town that has not yet been warned.

Kidderminster—Represented by elder Hawkins contains 33 members, 2 elders, and 3 priests; baptized 1, received by letter 1. The Saints are generally in good standing and rejoice in the work.

Shatterfoot—Represented by elder Tabley, contains 7 members, 1 elder, 1 priest, and 1 teacher.

Brooms Grove—Represented by elder Joseph Westwood, contains 12 members, 1 elder, and 1 priest.

Total number of members 235, elders 13, priests 22, teachers and 5 deacons. Number of officers present, 11 elders, 13 priests, 4 teachers, and 2 deacons.

Brother Smith said he now wished to call their attention to the letter he had received from the presidency, from which we learned that it was the counsel of the presidency that he at present preside over the Worcestershire conference. In speaking on the subject he remarked to the Saints that he had been removed by the general conference, consequently was no longer their servant, until duly received, the same as brother Ure would have been had he come. He entreated them not to hold up their hands to receive him (if such a motion should be put to the meeting) unless it was perfectly in accordance with their views, for he had no desire to labour amongst a people if they could not heartily sanction his doing so; if otherwise, he could not benefit them, and it was his motive to build them up and be the means of their salvation. The Saints now knew his mind upon the subject, and he wished to learn something of theirs, because if they chose him, he was under the necessity of being their servant in accordance with the instructions of the presidency of the British islands, and he feared to reject their counsel.

Several members rose in succession, and said it was in perfect accordance with their wishes that brother Smith tarry with them, at the same time stating that he was a man of God, had laboured with diligence and faithfulness among them, and counselled them with mildness and gentleness. They never wished to part with him, but another being appointed

by the general conference, they felt bound to be governed by the head, yet were thankful that he was not going to leave them.

It was then moved by elder Hawkins, that we receive brother Smith as our president, and also that we support his wife and family. Seconded by elder John Smith and carried unanimously.

Brother Nutt was then ordained to the office of deacon, and the meeting adjourned.

At half past two the meeting again assembled on the meeting ground in the open air. After singing and prayer an excellent discourse was delivered by elder Westwood, of Bath, to a very large assembly. Several others also spoke at some length, when the meeting again adjourned till half past six o'clock.

During the interval we went to the water, and after singing and prayer, the president addressed a numerous and attentive body of people on the subject of baptism, before attending to that ordinance. A deep solemnity seemed to rest upon the whole assembly while brother John Smith had the honour of baptizing his brother, the third of the family that has now embraced the fulness of the everlasting gospel. A great number of spectators witnessed the interesting ceremony.

At half-past six o'clock the evening service opened in the usual manner, after which an excellent discourse was delivered by elder Joseph Westwood, on the first principles of the gospel to a large assemblage of Saints and others of various creeds, yet excellent order and great decorum was observed. The service concluded with singing and prayer, and the congregation departed in peace.

Thus we passed the day in this part of God's vineyard, which much resembles a desert, there being but few dwellings to be seen for miles around, yet it was a day long to be remembered by those who participated in its proceedings.

T. SMITH, President.

MANCHESTER CONFERENCE.

Pursuant to notice, the quarterly meeting of this conference was held in the meeting room, Bridge-street, on Sunday, July 19th, 1846.

At half-past ten o'clock the house was called to order by elder W. Walker, by singing a hymn, and prayer by elder D. C. Kimball, after which it was proposed by elder Walker, that elder Kimball preside over the meeting. Carried.

Moved by elder Kimball that elders Walker and Hulme be appointed clerks. Carried.

Elder Kimball then called upon the different presidents to represent their respective branches, and in so doing to be as brief as possible, and not detain the meeting by a voluminous detail of things unconnected with that required. The representations were given as follows:—

24 branches, containing 1799 members, 247 elders, 94 priests, 50 teachers and 25 deacons; 46 baptized since last quarterly conference.

After the representation of the branches, the president arose and said he had been anxious to meet them in this capacity, that they might lay themselves out in such a manner as would best enhance the benefits of the Saints and the spread of the gospel. He felt pained at the inroad of that spirit which brings destruction and darkness upon the minds of all—he meant the spirit of disunion relative to the Joint Stock Company, &c. He would have been much pleased had brother Hedlock been here, according to his wish, but circumstances over which he had no control had ordained it otherwise. He wished all unpleasant feelings to be put aside, and if any are dissatisfied let them be calm in all their words, yet clear and comprehensive, assisted by the spirit of the Lord; but push forward, the vessels need to be clean, yet it would be folly to jump overboard while the cleansing was going on—let us therefore keep ourselves clean, and not partake of a foul spirit—let us all be active and industrious, so that our shares may be paid, and when the ship comes in port we may be ready to go to California, and take out a cargo of things for our brethren who will arrive there destitute. He wished all to see the necessity of this, that they might partake with them the bitters as well as the sweets, and hoped they would be foremost in all good things.

Elder W. Walker followed in a very forcible and plain manner.

The president at this period pressed upon the meeting the necessity of supporting the STAR.

The morning service then closed by singing a hymn and prayer from the president.

In the afternoon the assemblage took place at half past two, and meeting opened by singing, prayer by the president.

The president then made some remarks upon the nature of the sacrament, its intents and

purposes, and also upon the effects of various spirits and the way to subdue them. At the conclusion of his address the sacrament was administered to a very large assembly.

Elder Simeon Carter then offered some salutary remarks.

The president called upon the different presiding elders to represent the condition of the various branches, and that if alterations were needed, to lay the same before the meeting. The representation then took place and all proved very satisfactory.

At the request of the Cross Moor branch, brother W. Potts was sustained as their presiding elder, and also that brother James Allman be ordained priest to labour in the same branch which being agreed to, the ordination took place under the hands of the president and elder Simeon Carter.

Proposed by the president that elder W. Hulme, one of the counsellors, take the oversight of the Newton Moor, Duckinfield, Ashton and Mottram branches, which was carried. The service was then closed in the usual manner.

The evening service was opened in the accustomed manner, when elder Simeon Carter delivered a very pleasing discourse upon the millennium.

The president then proposed,—That owing to the present excited feelings of the brethren, and seeing the designs of the evil one to cause division, and being desirous to avoid its tendency, do solicit the presidency at Liverpool to call a special general council of the officers of the whole church, for the purpose of amicably arranging matters, and devise means to assist our esteemed brother Hedlock, and that the said council be held in Manchester and at as early a period as practicable.—The proposition was seconded and carried unanimously.

Thus closed the services, after a day in some degree of pleasure and praise to God for his favours unto us. The prospects are good, the spirit of enquiry is at work industriously in many places.

It was then moved and agreed to that an adjournment take place until the usual time of holding the next quarterly conference.

DAVID C. KIMBALL, President,
W. WALKER, } Clerks.
W. HULME, }

Latter-day Saints' Millennial Star.

AUGUST 1, 1846.

WE have much pleasure in the present number of the STAR, through the favour of elder Joseph Cain, to present some extracts of a letter from the camp, which we feel certain will be read with interest by all Saints. Never was there a body of people placed in more peculiar or interesting circumstances, than the church of Christ at this period. Thousands upon thousands compelled to flee from the abodes of their honest industry, and from the midst of a people professing to be in possession of more extended principles of liberty than all the nations of the earth. There is a degree of guilt attached to the nation and people of the United States that calls aloud to heaven for punishment, and sooner or later will the wrath of heaven be made manifest. Judgment may for a time be suspended, while the lingering remnants of the Saints be permitted to effect their escape, which we feel assured will be done by all the faithful so soon as they have the means at command. We have referred to the interesting position of the church at the present time. The multitudes on their journey in the wilderness, others that are preparing to follow them on their route; hundreds on the water rounding the Horn, to meet their brethren on the coast of the Pacific; nor less interesting still is the position of the Saints in the British Islands. All actuated by one general spirit of gathering, intending as soon as practicable to seek their home in the West. And here we have much pleasure to announce the arrival of *Zion's Hope*, a noble ship, well calculated to bear

the Saints to their distant home, which however will make at least one voyage previous to her being engaged by the company.

We have also the gratification of making known that we have secured Stanley Buildings to the company, which will necessarily be a great advantage. We shall have to entreat the forbearance of many subscribers to the company, for the delay in receiving their allotment of shares, and in the execution of the deed. There is much, very much to be done, and we pledge ourselves that our most diligent exertions will be put forth for the good of the company, and for the prosecution of the objects in view. In the meantime let the Saints exert themselves in the payment of their shares that no means may be wanting, but that the objects of the company for the gathering of the Saints, and the building up of the kingdom of God may be fully realized. Care and business continually multiply upon our hands, and we feel to desire the assistance and prayers of all good men, that we may labour effectually for the glory of God, and the well-being of all. To this end may his spirit be imparted to guide and direct us in all things to his praise.

WE would here announce that a meeting of the presidents of conferences, and as many of the priesthood as can make it convenient to assemble, will be shortly held, most probably in Liverpool, in order to attend to most important business in connexion with the church, the time of which will be specified by letter to the various conferences.

TO THE EDITOR OF THE STAR.

Dear Sir,—I beg to state that I have received a letter from J. M. Bernhisel Esq., dated Nauvoo, June 9th, 1846, which states that a great number of the Saints have left and still continue to leave; also that the Saints have made two large farms near the western border of Iowa, where those who were not prepared to go any further, were left to take care of the crops. The rest, including the Twelve, have but very recently left there for the Far West. Strangers continue to arrive at Nauvoo. Peace and quiet reign there.

Also I have received a letter from elder John Taylor from the camp of Israel, and I have made an extract from it, and I think it will not be uninteresting to the Saints in the British Isles, which, should it meet your approbation, you will please insert in your valuable paper.

I am, dear sir,

Yours in the new and everlasting Covenant,

JOSEPH CAIN.

Liverpool, July 30th, 1846.

EXTRACT.

Camp of Israel, Mount Pisgah, Middle Fork of Grand River, May 30th, 1846.

Dear brother Cain,—I embrace an opportunity of sending you an account of our situation and circumstances, thinking you would be pleased to hear from us. We started from Sugar Creek Bottom, March 2nd, 1846, and continued travelling slowly, in consequence of bad roads and inclement weather, until April 25th, when we arrived at the West Fork of Grand River, 160 miles from Nauvoo, and about fifteen miles from the state of Missouri. At this place we made an encampment, and commenced ploughing and making rails and some log-houses for the accommodation of the brethren who should

come after us, who should lack means. We left men to take care of the farm while we went on to this place, to establish another farm on the same principle as we had the last. This place is situated about forty miles north of the last farm, and is beautifully situated, abundance of wood and water being convenient. We calculate to start from here in a few days for Council Bluffs, and from there to the mountains, that is, the twelve and their families, and such men as they shall select. I have been at Nauvoo, on business, since you left; the place has altered very much, *civilization is making rapid strides, and the people are very much improved since we left*; they have built a ten-pin alley opposite the temple, in Mulholland-street; groggeries are plentiful, at night you can hear drunkards yelling and whooping through the streets, a thing formerly unknown. The brethren are trying to sell as fast as they can with some success, though at very low prices. The Saints are moving rapidly away. On my journey back from Nauvoo I passed I should think eight hundred teams, four hundred on the road and four hundred on this side of the river, ready to start, together with cattle and sheep in abundance. In the midst of their difficulties the Saints are rejoicing, and endeavouring to do all they can for the forwarding of the work. The basement story of the temple is finished, together with the ground floor, and looks elegant. My feelings were very peculiar while standing in the font, which is of stone, and passing through the rooms, when I thought how the Saints had laboured and strove to complete this building, and then be forced to leave it, together with their comfortable homes, in the hands of their enemies. Strang is not doing much at present there. William Smith and he have united their forces to try and impede the progress of the work, but without success. Brothers Hyde and Woodruff are on their way to this place from Nauvoo. Brother Jacobs is going to take this to Nauvoo, he is going to England in company with brother Butler. Remember me to the church, and all friends.

I remain yours in the everlasting covenant,

JOHN TAYLOR.

P.S.—Elder Amos Fielding has just arrived here, he expects to return soon, he informs us that he had seen you in New Orleans. Brothers William Taylor, George Cannon, and William Kelly are well, and send their love to you. Brothers James Cowley, William Cottler, Charles Lambert, and Richard Harrison are on their way to the camp. Brother Elias Smith was well when I left Nauvoo and preparing as fast as possible to come on. Mrs. Taylor sends her respects to you and wishes to be remembered to all her friends in the Isle of Man. The brethren here send their love to you and all the Saints. If I have another opportunity, I will again write to you.

J. T.

ITEMS OF NEWS.

We learn from a variety of sources, that considerable damage has been done in London, by the overflowing of the Thames, and by the hailstones, which have broken thousands of panes of glass, on Saturday last. No less than thirty panes were broken in the *Sun-office*; nearly all the skylights in town are destroyed, including those of the arcades. An immense quantity of glass has been broken in Buckingham Palace. Several stacks of chimneys were struck by the lightening; several houses were undermined, and have been rendered uninhabitable, and others have been entirely swept away by the violence of the flood. Numerous families narrowly escaped drowning. A vast quantity of furniture has been destroyed. The fields and gardens at Holloway were laid under water several feet, and the crops have suffered severely.

The Mormons, emigrating to Oregon from Nauvoo, certainly present a novel and interesting sight, considering the peculiarity of their character, their troubles, their religious zeal, and their undeniable energy and perseverance. "The Camp of Israel," now on its way to the Rocky Mountains, has already crossed the tributaries of the Charitan river, the emigrants all in good health and spirits—no dissensions, and everything peaceable. They travel in detached companies, from five to ten miles apart, and in point of order resemble a military expedition. The camp has the appearance of a moveable town; the waggons and carts being arranged on either side of large streams, and public squares left for the protection of the cattle. This expedition, numbering about 3,000 souls in all, will encamp in the fertile plains near the entrance to the south pass in the Rocky Mountains, on the margins of the Sweetwater and Laramie rivers, where crops will be sown and buffalo meat dried, to provide food during the winter and succeeding spring. The second expedition, numbering 4,000 or 5,000 persons, will leave Nauvoo in February, 1847, and when it arrives at the plains, the first will pass through to Oregon or California, leaving the new comers to prepare for the third and last expedition, which will leave Nauvoo in the spring of 1848.—*New York Sun*.